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NEW SERIES OF "CHICAGO COMMONS."

[DOUBLE NUMBER-24 PAGES.]

The ## OMNONIAL DECORD

A MONTHLY RECORD

DEVOTED TO

ASPECTS OF LIFE AND LABOR
FROM THE SOCIAL SETTLEMENT
POINT OF VIEW.

VOL. II, NO. 1.

CHICAGO.

APRIL-MAY, 1897.

PHASES OF LIFE IN CROWDED CITY CENTERS

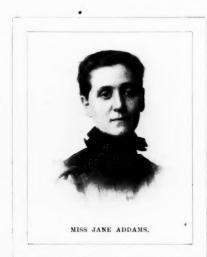
PROGRESS OF MANY ENDEAVORS IN HUMAN SERVICE

ADVANCE OF THE LABOR MOVEMENT

---NEWS OF THE
SOCIAL SETTLEMENTS

SOCIAL WORK OF

GROWTH OF THE IDEAL OF BROTHERHOOD AMONG MEN



T IS quite impossible for me to say in what proportion or degree the subjective necessity which led to the opening of Hull House combined the three trends: first, the desire to interpret democracy in social terms; secondly, the impulse beating at the very source of our lives urging us to aid the race in progress; and, thirdly, the Christian movement toward Humanitarianism.—Jane Addams, in "Subjective Necessity for Social Settlements,"



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NEW SERIES OF "CHICAGO COMMONS."

THE COMMONS

A Montbly Record Bevoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 13.

CHICAGO.

MAY, 1897.

[For THE COMMONS.]

MY DEBT.

[BY EMMA PLAYTER SEABURY.]

How can I pay the debt I owe
For warmth, and light, and daily bread?
To all the tollers who, I know,
Have dwarfed their souls, that I be fed?
How can I pay the debts that stand
To farm, or mill, that grind or spin?
The mines that deck my jeweled hand,
The weary ones that gathered in?

How can I pay the debt again
To him who delves and toils for me?
How can I call them brother men
Unless I break their chains and free?
I place upon their neck my heel,
I rule them with my golden rod,
While I can think, and dream and feel,
And talk of justice and of God!

How can I pay mine honest debt? By sharing poverty and blight? Or giving where our ways have met The glimmer of love's beacon light? Oh! breaking hearts who dumbly plead, Oh! burdened lives who only see The rocky, onward paths that lead Your crosses to your Calvary!

I stumble, but I see God's plan;
I suffer, but his voice I hear;
I hope—hope is for those who can
Look up, and see life's vision clear;
But if they cannot see the skies
Because toil pinions tighter yet
And tears and sorrow blind their eyes,
How can I pay this fearful debt?

How can I pay, how can I work, How can I recompense them all? I who am idle, I who shirk To raise the burden they let fall. Not by my gold—they scorn the gift; Not by my pity, cast away, But love and I must stoop and lift Their cross, and carry it some day.

And resting, they may catch a gleam
Of drifting clouds, of stars that shine,
Of billowy bloom, and flashing stream,
And hear a strain of love divine.
And earth-bound hearts may sing a song
Like that my soul hears every day,
And in their strength I shall grow strong
If I but strive this debt to pay.

—Miss Jane Addams, defines the "Social Conscience" as "that feeling which would prevent a man from enjoying a good supper if a starving wretch were watching every mouthful he ate."

JAPANESE SETTLEMENTS.

OUTLOOK FOR A RAPID EXTENSION OF SOCIAL WORK THERE,

Two Settlements in Existence and a Third in Immediate Prospect.—"Osaka Commons" the
Next Step in Advance.

To Rev. Tomoyoshi Murai, who during the past two years has been in America, supplementing earlier theological studies at Andover Seminary, and who, during his stay here has resided in and made a careful study of American social settlements, we are indebted for the first outline of information concerning the social settlements of Japan, which are springing up in that awakening empire, and are likely to afford models for even the same class of work in America. Mr. Murai lived some months in South End House, Boston, and has also spent more or less time in residence at Hull House and Chicago Commons. He feels that in the social settlement has been found a practical means by which to foster the best social influences for the forwarding of the progress of Japan, and upon his return to his own people, within a few weeks, he will institute a settlement of his own in Osaka, which has about 600,000 population, and very great manufacturing activity. Twenty years ago there was not a factory in Japan. To-day there are about Osaka, alone, more that 3,000 factories, surrounding the city with a dozen miles of chimneys, and drawing the laboring population from all parts of the country to the city. Several tenement houses of the American style are already on the ground, and all the evils of crowded city life are increasing.

BAD INDUSTRIAL CONDITIONS.

The conditions of industry are decidedly bad. Wages vary from five, or even less, to twenty cents a day for unskilled labor, the best skilled labor receiving about forty cents. The hours of labor are excessive, in many cases exceeding twelve hours a day, and thousands of little children are employed without the interference of any law to the contrary. The laboring people have no appreciation of the evils of their condition, or of the greater evils

threatening their future. While there are strong organizations among the capitalists, there are none among the laborers, and nothing is more needed than the appearance of intelligent leadership and counsel for the laboring classes.

MR. MURAI'S PLANS.

"My field of work," says Mr. Murai, "will be Osaka, which is to become the industrial center of Japan. While Tokyo is the intellectual and political center, Osaka is to be the commercial center. I expect to locate my work in the midst of the laboring classes, and to start work in the most quiet and unassuming manner, trying in the first place to become thoroughly acquainted with the people of the laboring community, studying their situation and its needs, and then striving to enlighten and educate them.

"My idea is to make the settlement a center of helpfulness, looking toward the reconstruction of the social and economic conditions. For this work I need a certain sum of money as an endowment. It is possible to interest the people of Japan in this work at the outset, but social settlement work does not yield a great harvest of statistics, and the results cannot be measured in the ordinary way; therefore, their interest would soon flag, not seeing the apparent results of Christian labor. My desire is to get \$3,000. On the interest of this sum I could support myself and family."

Mr. Murai will introduce at once a gathering for the discussion of economic and industrial topics, and his settlement will, in all probability, be known in English as "Osaka Commons," the Japanese words, "Kyo-Do Kwan," which have taken his mind, meaning "The House of the Common Sharing."

KINGSLEY HOUSE, TOKYO.

There is already a fine settlement work at Tokyo under the name of "Kingsley House." Mr. Sen Katayama, the head of the house, is a graduate of Iowa College, in the class of 1892, and took his theological studies in Andover and Yale. For years he has been deeply interested in the social movements of the time, and while in this country, he used all his spare moments in the investigation of American social and industrial conditions. After his return to Japan, two years ago, he was called to the chair of sociology in one of the principal schools of Tokyo, and also wrote a book on the railroad question, which made his reputation among the reading circles of Japan. He is now in process of writing two other works, one on the present social movement in England, the other on the elemental principles of sociology-both for the information of Japan, rather than as commentaries for the reading of Europeans.

Kanda, where the settlement is located, is the most crowded section of the city of Tokyo. Its

population consists not only of the poor, but also of the students in the schools and universities of Tokyo. In the midst of this section, whose population is above 200,000—Tokyo is a city of over a million souls—Mr. Katayama opened his house, naming it after the great English Christian Socialist.

The published description of the house and its purposes, printed in "The Christian," of Tokyo (in Japanese), names as the purposes of Kingsley House, "To elevate the standard of life in the neighborhood, to give opportunity to graduates of institutions of learning still further to study social conditions and movements, and to afford a center and headquarters for Christian social activities. It is also intended to facilitate the dissemination of the benefits of higher education among the people, and to encourage the larger acquaintance and social relations of the people of the neighborhood. To encourage the inauguration of work of the same kind in other parts of Japan. The work is to be avowedly Christian in spirit and purpose. It is supported by a 'Kingsley House Association,' whose membership consists of those in sympathy with the purposes of the work, the assessment being \$3.00 per year or more."

As yet, Mr. Katayama is alone in actual residence, but a goodly number of helpers, living in other parts of Tokyo, assist in the work during waking hours. The work thus far, in addition to the daily kindergarten, has been largely that of increasing social acquaintance, but it is expected that in the near future there will be further development in the way of educational classes, social clubs, etc. It is to be expected that there will be weekly discussions of social and economic topics.

THE KYOTO MISSION SETTLEMENT.

"Airinsha-the House of Neighborly Love," at Kyoto, is the outgrowth of Rev. Dr. M. L. Gordon's American Board Mission at Kyoto. "We had," says Dr. Gordon, "a night school where the English branches were taught. Later, we established a kindergarten, which, like the night school, is still in successful operation." The district of Kyoto, where Airinsha is located, is east of the Kamo river and near the greatest thoroughfare of the city, which is the third largest in Japan. In this district of Kyoto live thousands of abjectly poor laboring people, in the midst of a large number of silk and porcelain factories, and in the neighboring hotels and boarding houses are many students. The distinctive feature of Airinsha is that it is missionary, and religious teaching is a large portion of its work. It is practically a household church, including Sunday school, Bible classes, etc.

A PRICELESS OPPORTUNITY.

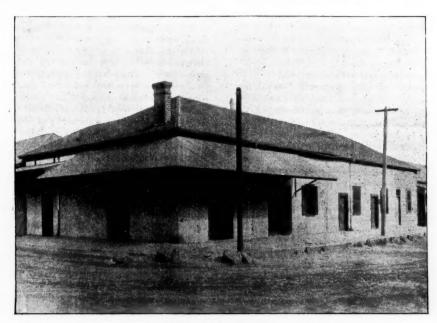
"To you who think that the school, the church, the institution are not doing all that can be done to make happier the life of your brother, who think that all is not being done that can be done to save these little children, these bables, from sorrow, from sin, from crime and from ruin,—

"To you who have a faith that high ideals, strong purposes, noble character and tender love

A SETTLEMENT IN ADOBE.

Interesting Phases of Work in the "Casa de Castelar" at Los Angeles.

Doubtless the first "'dobe" settlement building on record is that of the "Casa de Castelar" of the Los Angeles Settlements Association, whose picturesque building is shown in this issue of The COMMONS. As yet, this settlement is one in name only, for there are no residents, but the work was undertaken with the distinct understanding and avowal of an intention to reside, and it can probably be welcomed to the circle of settlements with



CASA DE CASTELAR. Settlement House at Los Angeles, Cal.

may influence for good all those coming within this magic circle,—

*To you who believe in the inherent goodness of the human heart, who believe in love, in virtue, in optimism, in a wider knowledge of the human soul and in a larger charity,—

翔 "To you who believe that the philosophy and religion of Jesus are true and are applicable to human life,—

"To you who look forward to the redemption and salvation of the human race,—

"To all of you who believe in the Fatherhood of God, the Brotherhood of Man and the divinity of humanity, we give this blessed opportunity of helping in a labor of love."—From the Circular Letter of Ben Adhem House, Boston, March, 1897.

assurance. For three years a growing social work has been under way, and the group responsible for the effort is greatly encouraged and hopeful. "At our Christmas party we found," says the unusually piquant and readable report of the work, "that the Spanish Mexican knows how to decorate a house much more artistically than we, so, while we stood off and wondered, the young women and the young men transformed our rooms into real bowers of beauty." Indeed, the first bond of sympathy seems to have been the aid rendered by the settlement's neighbors in preparing the house for guests. There is something very refreshing and novel in the names of the clubs, and at the same time their

very novelty of sound proves again how like is human nature wherever found, and how surely it must be that the social instinct of all men answers to the normal, natural outreach of human hearts in social fellowship! Isabella club, for girls; La Primavera club, devoted by young men to music and social intercourse; El Club Esperanza, for economic and social discussion by young unmarried people over sixteen-these and less romantically-named clubs of well-known kinds, with kindergarten, library and savings bank and courses of lectures, make up the work of Casa de Castelaror Castelar House, named in honor of Emilio Castelar, a name familiar to Los Angeles-and entitle it to settlement standing. The chief plea of the present report is for a resident nurse. If there were any disposition to doubt the title of this enterprise to settlement status let Article I of the Association's constitution testify:

"The objects of this Association shall be: (1) To establish and maintain resident settlements in Los Angeles. (2) To study and develop the social conditions of the settlement districts. (3) To help the privileged and the unprivileged to a better understanding of their mutual obligations. (4) To cooperate with all other agencies acting for the improvement of social conditions."

DELANCEY STREET, NEW YORK.

Annual Report of the Oldest and Perhaps Most Efficient American Settlement.

The oldest, and perhaps the most thoroughly efficient settlement in this country is the University settlement of New York city, located at 26 Delancey street, and of which James B. Reynolds is head worker. Its report for 1896 is not only the outline of a peculiarly effective work, but is also a compendium, so far as it goes, of social information concerning its district-the tenth ward of New York. Mr. Reynold's report as headworker shows that one of the best works of the last year was the thorough inspection of the medical agencies of the ward. The house-furnishing and industrial insurance companies have also been given attention. The total number of depositors in the penny provident bank is now nearly 1,900, and weekly deposits average eight cents. One of the best things done under the settlement's auspices last year was Mr. Reynold's active part in the location in the crowded East Side section of several small parks. With the local schools and with the labor movement of New York, the settlement maintains the most cordial and helpful relations, as also with the police and street cleaning departments.

One of the most successful features of the settlement's work is the "Annex," at 200 Eldridge street, where the united clubs of the settlement have a veritable guild together, renting the rooms at such a rate as they are able to pay, and feeling while they are there that the rooms are their own because they pay for them. This report is one of the representative American settlement documents.

"NEIGHBORHOOD HOUSE,"

Welcome to the New Settlement in Downtown Louisville,

The Louisville Neighborhood House has a unique interest in being one of the first two or three attempts to start a settlement in a southern city. Although not claiming to be a settlement as yet, its location has been selected and its neighborhood work begun with a view of residence within the next few months. The movement is fortunate in having been inaugurated and so far mainly sustained by a family of such versatile personal resource that a large and varied work along educational, musical and social lines could be conducted by their own individual effort. One by one, others among the cultivated and financially resourceful families are joining them in the successful social service being rendered in the most dense and destitute population of downtown Louisville. As a large part of the neighborhood is Jewish, it is a cheering sign of the new Hebrew and Christian spirit, that the great synagogue of the Reformed Jews welcomed to its Sabbath service Professor Graham Taylor as a Christian minister and his plea for the settlement of Christian people among Jewish neighbors. The opposition of the Hebrew people which at first withstood the effort, vanished on the first real sight of the work itself and the spirit in which it is being done.

The Louisville work received a distinct impetus from the simultaneous visit there of Miss Jane Addams and Professor Taylor, and their addresses in the Warren Memorial church before a large and eager audience.

ST. PETER'S HOUSE, PHILADELPHIA.

Good Mothers' Meetings the Feature of Last Year's Settlement Extension.

An interesting feature of the Year Book of St. Peter's Parish, Philadelphia, is the portion devoted to the report of the work of the St. Peter's House settlement. There are four residents, all women; Miss Cushing is head resident. The work of the house is primarily parochial, and the residents are first of all right-hand helpers of the rector and his assistants, in calling, in all manner of ministries to the sick and poor of the neighbor-

hood, and in addition to this, they extend all the influence which the continued presence of "a family life actuated by Christian love" assures. St. Peter's Church, of whose social work this is a consistent part, is one of the city churches whose work has greatly changed with the movement of the more resourceful membership away from the centers, and all the problems of a "down-town" parish face the devoted workers. The most satisfactory extension of the past year has been in the way of reaching the mothers of the kindergarten children, and the mothers' meeting Wednesday afternoon is a delightful occasion. A simple lecture is given on the care of children, or some other home topic, and a social hour is spent. St. Peter's House is at 100 Pine street, Philadelphia.

CINCINNATI SETTLEMENT.

Efficient Workers Supplied by Several University Fellowships.

The Cincinnati Social Settlement was found, upon a recent visit there, to be well situated, comfortably housed, thronged by its neighbors and growing in favor among those whose personal cooperation it needs. The few to whose social consciousness and vision its establishment is due, have a heavy responsibility and a large work in a city whose material growth thus far transcends its civic spirit and social progress.

The maintenance of a settlement fellowship by the students of the University of Cincinnati is an auspicious sign for the future. The enthusiastic hearing given to the presentation of the settlement movement by both professors and students, among whom are many Hebrews, was significant.

G. T.

The settlement is at 300 Broadway, in a closely-built block, and in the midst of a dense tenement-house population. It avows its purpose to be "the club house of the poor, a center for their social life." Three of the workers are supported by university scholarships. There have been from six to ten in residence constantly, and about thirty non-resident workers help in the work. A home-lending library, woman's club, Saturday children's day and many clubs for folks of all ages make up a busy round of engagements. One blessed feature is a club for the blind, meeting fortnightly at the settlement under the direction of graduates of the Columbus State Institute for the Blind.

Members of the Social Science and Municipal Departments of the Twentieth Century Club, of Boston, under the leadership of Robert A. Woods of the South End House, are about to begin a thorough study of the local tenement house problem.

IN THE FAIR FUTURE.

"Fair the crown the Cause hath for you, well to die or well to live.
Through the battle, through the tangle, peace to gain or peace to give."
Ah, it may be! Oft meseemeth, in the days that yet shall be.
When no slave of gold abideth 'twixt the breadth of sea to Sea.
Oft, when men and maids are merry, ere the sunlight leaves the earth.
And they bless the day beloved, all too short for all their mirth.
Some shall pause awhile and ponder on the bitter days of old.
Ere the toil of strife and battle overthrew the curse of gold:
Then 'twixt lips of loved and lover solemn thoughts of us shall rise:
We who once were fools and dreamers, then shall be the brave and wise.

"William Morris."

FORWARD MOVEMENT REPORT.

Epworth House the Center of an Active and Far-Reaching Work.

In the form of the report for the year of the Forward Movement, of which Rev. Dr. George W. Gray is secretary, comes the circular of Epworth House, at 49 Pearce street, Chicago, the social settlement under the auspices of the Forward Movement. The settlement is the center of a large group of activities, including kindergarten, Sunday services and Bible school, at Forward Movement Hall, 225 West Harrison street, classes, clubs and lectures at the settlement, and a large outreach of neighborhood visitation and personal influence.

In this connection it may be said that Dr. Gray and his helpers are planning a large fresh-air work for the summer, to take possibly 1,000 children into the country and distribute them to private homes for a fortnight of outing. Some of the settlements will assist in this. Dr. Gray's address is 234 La Salle street, Chicago.

DES MOINES SETTLEMENT.

An article from the Des Moines Leader describes interestingly the work of the King's Daughters' settlement there. One of the features is a weekly newsboys' club. Aside from the books and games with which the boys are entertained, there is usually an interesting talk by some competent person on some topic likely to be of value to the boys. The settlement has a day nursery, a Saturday industrial school; the kindergarten has been temporarily interrupted during the absence of its teacher. The article is by Charles E. Lynde, head of the settlement, who is also general secretary of the Des Moines Y. M. C. A.

HELEN HEATH SETTLEMENT, CHICAGO.

The Annual of All Souls' church, Chicago, is always an inspiring book, because All Souls' church is fairly to be spoken of as an extraordi-

nary church, in its affording of a home for all the interests of its community. Few other institutional churches of this country carry on so diverse a work. Of particular interest for settlement, carried on under the auspices of the church. The report includes an introductory word by Dr. Lorinda G. Brown, head resident, a chapter on "Clubs and Classes at the Settlement," and reports of the kindergarten, by Miss Nellie F. Shields, its director; on the day nursery, by Mrs. I. C. Zarbell, and of the sewing school by Mrs. Anna L. Utter, manager. S. W. Lamson reports on the settlement finances.

FIRST MILWAUKEE SETTLEMENT.

The first settlement in Milwaukee, or indeed in Wisconsin, so far as we know, is announced in a joyful note from its head resident, Mrs. M. Isabel Carpenter, who says, "the 'Happy Home' settlement was organized here last September. We have a daily kindergarten for young children, cooking, housekeeping and mending classes, boys' club and Sunday school. This is the first settlement in Milwaukee and in the State. As we become familiar with the neighborhood types we realize the true value of settlement work."

SETTLEMENT NOTES.

The annual meeting of the College Settlements Association was held in New York, May 8. Some account of it will be given in the June issue of The COMMONS.

The Kinsley House Record for May has an interesting article by Mr. S. Y. Sugiyama, on "The Growing Interest in the Social Settlement Movement in Japan."

At the annual meeting of the Hartford Settlement association the board of managers was enlarged to include men, and three of the Hartford Seminary students were elected members of the Board.

A pleasant occasion for the Chicago settlements was the reception given at Hull House on the evening of May 8, when the members of the Federation of Chicago Settlements were presented to Miss Helena Dudley, of Denison House, Boston.

The annual report of Ben Adhem House, Boston, comes to hand just as we go to press. This settlement is in a less congested part of Boston, but finds much to do. Mr. and Mrs. Willard H. Ashton are at the head of the work. The settlement is at 24 Mall street, Boston.

London reports the spring exhibition of plctures under the auspices of Mansfield House as "at least as good as anything one sees in Bond street for a shilling." Last year 146,000 persons went to see this exhibition in eighteen days. A feature of these exhibitions is the vote for the best three pictures. As London says, these popular votes ought to be collected and published.

"They would be as good a guide to the best popular taste as anyone could want."

Among recent articles by settlement workers in current publications is one by George E. Hooker (of whom the Congregationalist says he was "once in our active pastorate but now serving society and Christ by study and life at the Hull House") in the April Review of Reviews, on the problem of street cleaning, whether by contract or direct employment. Frederick A. Bushée, of South End House, Boston, contributes to the April Arena a fine article on the Italians of that city.

Largely under the auspices of the Clybourn Avenue settlement of Chicago was held, in the first week of May, a Conference of Day Nurseries which was in a high degree a success. The principal speakers were: Rev. N. B. W. Gallwey, of Clybourn Avenue settlement, Mrs. E. C. Dudley, founder of the first day nursery in Chicago, Mrs. Davis R. Dewey, of Boston, Miss Jane Addams, of Hull House, Mrs. A. M. Dodge, of New York, and Professor Charles R. Henderson, of the University of Chicago.

SETTLEMENT LITERATURE RECEIVED.

File of literature of Ben Adhem House, Boston File of reports and literature of East Side House, New York.

File and literature of the University Settlement, 26 Delancey street, New York.

The Nazarene-for April-organ of the Minster Street Neighborhood Guild, Philadelphia.

"The Anatomy of a Tenement Street," by Alvan F. Sanborn, reprinted by permission as "Andover House Bulletin No. 6," from *The Forum*, January, 1895

A Study of Boston Evening Schools, by William A. Clark, of Lincoln House, Boston. South End House Bulletin, No. 8. Pamphlet, 12 pp.

"Country Week," by William I. Cole. Reprinted from New England Magazine, July, 1896, as South End House Bulletin, No. 9. Pamphlet, illustrated, 15 pp.

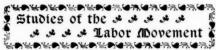
"Italian Immigrants in Boston," by Frederick A. Bushće. Reprinted from *The Arena* of April, 1897, as South End House Bulletin, No. 10. Pamphlet, 15 pp.

A Study of Beggars and their Lodgings, by Alvan F. Sanborn. Reprinted from *The Forum* of April, 1895, as Andover House Bulletin, No. 7. Pamphlet, 16 pp.

"The University Settlement and Good Citizenship," an address by Richard Watson Gilder at the annual meeting of the University Settlement Society of New York, Jan. 29, 1897. Pamphlet, 12 pp., 16 mo.

A late issue in the Putnam series on "Questions of the Day," is T. C. Devlin's "Municipal Reform in the United States."

A notable product of the Lyons centennial at Amherst is an address by Rev. Oliver Huckel on "The Higher Education and the Common People." It is published in pamphlet form.



CONDUCTED BY PROFESSOR GRAHAM TAYLOR.

EVOLUTION OF JAPAN.

Interesting Story of the Nation's Rapid
Transitions.

From Feudalism to Industrial Competition in Thirty Years.—Remedies Suggested for Evils Incident to Progress.

BY TOMOYOSHI MURAI,

[Note.—The following article, by a well-known and brilliant Japanese minister, who recently has concluded two years of study and observation of social conditions in America, is so timely in our study of industrial development that we give it place in our series.—Ed.]

Some thirty years ago Japan was under feudalism. There were four orders or classes in every community. The highest of these was called "Samurai"—a sort of military aristocracy. The second was the farming class. Then came the carpenters and artisans, and last of all was the merchant or commercial class, who were then regarded as the lowest and meanest, because their profession was largely to accumulate money for their own selfish purposes. An intense aristocratic feeling was the characteristic of the period. Rank was everything; the individual was nothing.

The individual was absorbed in the family, the family was absorbed in the class. This system, although artificial and mechanical, was not without its advantages. A kindly feeling ruled the community. There was no hard competition between man and man, but everything was quiet and peaceful. At the same time, because of no recognition of individuality, there was almost no opportunity for progress or development of any kind.

THE NEW ERA BEGUN.

With the inauguration of the present emperor a most radical change took place. Feudalism was abolished. All class distinctions were done away. Even the lords, the holders of land, sacrificed their holdings and titles for the good of the nation. A leveling process took place, looking towards a democracy. Wealth was redistributed by the dividing of land and property. There are at present in Japan few very rich men and at the same time few very poor. The democratic spirit began to rule. The individual came to be recognized and rank began to be ignored. The watchword of the present age is personal rights and freedom. All barriers in the way of personal improvement or advancement were taken away. The consequence was, the awakening of life, activity, enterprise and progress. The industrial age was ushered in. The change as a whole was a healthy one, and a decided improvement upon the old system of society, a step in the direction of social evolution.

BEGINNINGS OF COMPETITION.

But the present stage is not by any means the final stage of progress. It is already producing many evils. The moment it begins to rule, the evils of the European system will appear. Already the competitive stage of industry is producing its fruits of selfishness and materialism. The motto is: "Every one for himself." The doctrine of laissez faire is accepted. Life is becoming in this commercial struggle more and more brutal, and the old, beautiful, artistic life of Japan is hopelessly fading away. As I have said, the evils in the rest of the civilized world begin to appear in our cities. The competitive age will have a quick run and will emerge into a commercial feudalism, into an era of monopoly, such as has already appeared in the United States. The factory is growing, population is centralizing in the cities. Until recently, all the manufacturing done in Japan was done in the household on a small scale. Now the factories and manufactures have grown and multiplied so rapidly that taking for instance only one, the cotton industry, there are to-day 61 factories in operation, with 580,000 spindles (as shown by the statistics of the Osaka Board of Labor), employing 8,890 men and 29,590 women. The factories in course of construction will bring the number up to nearly a million spindles. A capitalistic class and a laboring class are forming, and the rich are becoming richer and the poor becoming relatively poorer. Women and children are becoming the victims of the remorseless greed of the capitalist. Wretched poverty, vice and crime and all kinds of social evils are soon to appear.

The country must manifestly run through the competitive and monopolistic eras. The thing which may be done in Japan is to make the fever short in its duration. Evils should not be allowed to mature and then be overcome; they should be prevented.

Before presenting my idea of the means of the solution of these problems, I desire to present the opinions of the three schools of thought, bearing upon these questions.

THE THREE JAPANESE PARTIES.

There is first the Radical school, a thoroughgoing Europeanizing party who are ready to adopt and follow ideas of the materialistic school in Europe to any extreme, utterly regardless of the importance of morality. According to their view there is no higher law than the law of struggle; the evils of modern civilization are inevitable and must be endured. The poor and the weak are the necessary victims of the rich and fortunate. This school is intensely individualistic, but, I am glad to say, is in the minority.

There is the conservative school which is nationalistic and anti-European in its tendencies. They have seen some of the evils of the new civilization, but failing to recognize its benefits, they desire to return to the primitive state of society. In their view personal freedom is the cause of the evil and the curse to be avoided. This school is also small.

The third party or school, representing a majority of the Japanese people under the leadership of the late minister of education, and of prominent native scholars, may be called the Moderates. They stand for the eclectic principle, claiming to reconcile the old and the new; retaining the moral discipline of the old system and combining with it the free competitive spirit of modern industry. To so combine is a beautiful idea, but a serious criticism to be made is the absolute impracticability of their views, because the underlying principles of the two systems are wholly irreconcilable. The old moral discipline cannot be preserved, while the system of society which produced it is destroyed.

THE SUGGESTED SOLUTION.

To my mind the only solution of the problem is the application of the principles of Christianity to industrial life. Christianity fully recognizes self but does not inculcate a self-centered theory of life, its law of life being neither competition nor subjection, but brotherhood and love, "each for all and all for each," expressed by trades unionism and inaugurated by Jesus. This principle, the cooperative, is the only one, which if introduced into industrial life, will retain individual freedom, encourage progress, maintain moral discipline and harmony. Japan has evolved from the military or feudal system into the commercial era and must go forward to a realization of social and industrial democracy.

The question is: How shall we bring about this realization?

OLD-TIME PROPAGANDA INADEQUATE.

I recognize the value of the old method of Christian propaganda, seeking and converting men to a Christian experience, yet I believe that this method is inadequate to bring about the desired social change. There is a more pressing work to be accomplished, that is to incorporate the principles of Christianity, especially that of equality and brotherhood, into the political, educational, social and industrial spheres. While the Christian church is trying to convert one here and there, the social and political conditions and especially the economic

life are growing into modern commercial paganism. While the good angel is sowing the wheat, the bad angel is sowing tares which are growing into a poisonous harvest.

The need is to have the nation warned from the pitfalls into which modern civilization has stumbled. and its footsteps guided into the paths of wisdom. In the present transition period, conditions are especially favorable to the introduction of the social principles of equality, and for organizing our national life upon these principles. Although this is not what is known as religious work, yet to bring about such conditions furnishes an environment favorable to religious development. Wherever the spirit of equality and brotherhood prevails, there the consciousness of relationship to the universal God will be easily and naturally awakened. It is claimed that if individuals are converted to Christianity, political and economic conditions will take care of themselves and become Christian. Without specifically denying this statement, I, on the other hand, claim that if the social environment be made just and right, and human relations be well adjusted, the religious spirit will grow by itself. To bring about this reconstruction, social settlement work is one of the best methods, to which work I am determined to devote my life.*

"LABOR STUDIES" TO BE CONTINUED.

Note.—The labor studies conducted by Prof. Graham Taylor began with our issue of September, 1896, and will continue to be a feature of the present volume of The Commons. The topics thus far covered include: "An Introductory Survey of the Field," "From Serfdom to Wages," "The Eve of the Industrial Revolution," "Machinery and Labor," "The Competitive Industrial Order," "Ethics and Competition."

The article printed above is in line with our policy to vary these studies by contributions from other sources which prove desirable either for their timeliness or for their value in illuminating or elucidating the subject under review. ment of labor will be outlined from the point up to which we have already traced it, to the present social condition of labor. From the historical, biographical, economic and ethical points of view the studies will trace the social progress of the wage-earning classes from inferiority to equality before the law, as indicated by the evolution of labor legislation in England and America; from competition to combination, as shown in the organization of labor, past and present, abroad and at home; from actual conditions toward ideal industrial commonwealths, as realized in literature and life. Present industrial issues will be frankly. fearlessly and impartially discussed, such as the standard of life and the living wage; existing conditions of laboring life among children, women, organized and unorganized trades; necessity for and methods of labor organizations, the strike

^{*}Some account of Mr. Murai's personal ideas and plans will be found in another column.

versus the lock-out, the boycott versus the blacklist, etc.; the relative status of the industrial classes in the community, educational, municipal, politi-cal, social, moral, religious. Bibliographical ref-erences, especially to available or accessible literature, either in permanent or periodical form, will suggest reading collateral to the theme of each

ARBITRATION AND STREET CLEANING.

Successful Experiment in Commissioner Waring's Department at New York,

An interesting document just at hand is the report of the first year's work of the "Committee of Forty-one and the Board of Conference" of the New York city department of street cleaning. Whatever may be the grievance of organized labor against Commissioner Waring, for his alleged effort to cut under the union scale and secure his labor in the cheapest market, it is undeniably a fact that this board of arbitration-for such in effect it is-has been a great success. It is a joint committee, of which the Commissioner is not a member, which meets at stated intervals and discusses the interests of all parties to the work of the department. All grievances are there discussed, and matters at issue between the Commissioner and his men are freely canvassed. As Commissioner Waring says in his letter of transmittal or the Mayor, "the method adopted has elicited approval among those who are interested in the labor question." Copies of the report can probably be secured by addressing Hon. George E. Waring, Commissioner of Street Cleaning, New York City.

The St. Petersburg Tramways Company has introduced a five hours working day for all itshorses, finding that that is the maximum which can be allowed with due regard to keeping them in good health. The drivers, conductors and other employes of the same company, on the other hand, work twelve to fourteen hours a day. Comment is unnecessary.

People who have the idea that labor organization and agitation are of modern origin will do well to read the remarkable article in the Arena for May, 1897, on "Trade Unions Under the Solonic Law," by Hon. C. Osborne Ward, interpreter of the United States Department of Labor. Space is lacking for a summary of the article, which is most interesting and illuminating, showing clearly the existence of powerful labor organizations in ancient Egypt, Greece and Rome.

FOR SUNDAY-SCHOOL WORKERS AND KINDERGARTNERS.

CHICAGO COMMONS SUMMER INSTITUTE.

UNDER THE DIRECTION OF ...

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ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, John P. Gavit, Chicago Commons, 140 North Union Street, Chicago, Ill.

No. 13.

CHICAGO.

MAY 15, 1897.

PUBLISHERS' ANNOUNCEMENT.

WITH this number THE COMMONS enters upon its second year with new zeal and new desire to occupy more fully the field upon which it entered a year ago. The publishers extend thanks to the many whose patronage and cooperation have insured the success of the paper, and on their own part pledge themselves to use every endeavor during the coming year to make the paper increasingly valuable. Hereafter it will be published on the 15th of each month.

"THE COMMONS."

It is a magic word with which our title page will be headed hereafter—the word of the future. We feel that we have taken a distinct step forward in the enlargement of our name. From being the representative of what might be regarded as a more or less restricted and local work, we go forward to become the exponent of the great settlement movement, and of all that it involves. With unabated interest in the settlement under whose auspices this paper was started; nay, more, with increasing affection and loyalty toward that work, whose name the paper has borne to its own great advantage and assurance of welcome, we reach out

at the beginning of this second volume to speak, so far as we may, also for the settlements and kindred movements of the world.

"The Commons"—those patches of mother-earth not yet staked out as "private" property, where man can meet with fellow-man in reciprocal exchange of life-values on a basis of common humanity—for the settlements which regard themselves as places of neutral ground between the classes and the clans, and which hold themselves unclassed for the sake of all that they may do and be between the class lines, we would claim our place and name.

"The Commons"—that historic name of the common people, whom the Lord must love, as the great Commoner, Abraham Lincoln said, "or he wouldn't have made so many of 'em"—in behalf of the commonplace folks who have been well-nigh crowded down and out in the battle for existence, we would plead the cause of human standards and values in the working world.

THE COMMONS—such will be our title hereafter, and the best and most useful work we can lay down for ourselves is to speak for and aid the little groups of people who have cast their lot with the poor, and established in dark places spots of common soil upon which men and women are estimated at their human value only, and further, as we have opportunity to interpret and prosper, to the limit of our ability, the great movement of common humanity toward the justice—and the happiness that inevitably will follow the justice—of the Kingdom of God.

THE UNION LABEL.

Not every reader of THE COMMONS has noticed, or noticing understood, the little device printed, hitherto, on the last page of the cover, but now in place at the bottom of the title page-the "Union Label"-and with the utmost sympathy and cordiality we call attention to it, and suggest that our readers look for and insist upon similar marks upon other publications and goods purchased by them. It means that the shop where this paper is printed, or where was made the article on which the label is found, is a union shop, employing members of labor organizations, and conducted under the best regulations that the united action and agitation of working men have thus far been able to secure. So far as it goes, the Union Label is a guarantee of fair labor conditions, decent surroundings of manufacture, and humane treatment of the workers.

The Commons insists upon its use because it believes that the organization of labor is, for the future, one of the safeguards of democracy and of social progress, because it believes that the next step in human advancement is to be the socialization of industry and the economic emancipation of the workers, and it appears to us that one of the most important steps in this direction is the organization of labor and the insistence upon the best conditions of industry which can from time to time be secured. The Union Label is, as it were, our public assertion of this belief.

THE STREETS ARE THE PEOPLE'S.

All the settlements of Chicago are with the people in their fight against the corrupt and infamous street car monopoly which is attempting, thus far unsuccessfully, to tie the hands of Chicago and compel the continuance of the present exorbitant 5 cent fare for fifty years. A monthly paper like The Commons cannot be expected to keep pace with the changing phases of the battle. We can only register ourselves as with the people in their struggle for independence against one of the most offensive and unscrupulous of modern monopolies, and quote these words-not from a wild and woolly "Anarchist" paper of the far West, but from the conservative Hartford Post, whose editor is secretary to the President of the United States at the present moment-apropos of the effort of the street railway companies of Indianapolis to defy the law reducing fares to 3 cents:

the law reducing fares to 3 cents:

"The struggle for what are understood to be the rights of the people to the streets, is beginning in earnest. Whatever occurs it is certain the agitation will not cease until in some way the people win. They are supreme. They are superior to constitutions for they are the law. They are superior to constitutions for they are the creators of constitutions. Whether charters are perpetual or not, they cannot be vested rights for all time. Conditions change, and the people will have their way. The only thing for corporations to do is to squeeze out the water from their capital and make up their minds to accept a very moderate dividend. The streets are the people's and the increment likewise,"

T WILL doubtless be sufficient to call attention to the advertisement on page 9 of this issue of The Commons announcing the Summer Institute at Chicago Commons. This offers an opportunity of the first class to those who desire to know the fundamentals and modern methods of child-training. Miss Frederica Beard and Mrs. Bertha Hofer Hegner, under whose instruction the Institute will be held, need no introduction to those interested in the application of the new Psychology and the new Education to the work of kindergartners and primary Sunday School workers. Full particulars will be mailed upon application.

ASIDE from its being an unfailing indication and consequence of government inefficiency, the vast flood which has been menacing the property and prosperity of the Mississippi valley, is a monument to and in a sense a punishment of human folly and greed. The sufferers are not the sinners, but there can be no question that in large

measure these floods are the more or less direct result of the foolhardy and unforeseeing devastation of the great northern forests at the Mississippi's headwaters. This is indeed but a specimen of the suffering which the future must bear through the selfishness and greed of the present.

T IS no evasion of honest debt that the Chicago Bureau of Justice has aided during the past year in securing the settlement of mortgage cases in which \$5,000 was claimed, for less than \$1,800. Those who have anything to do with the troubles of the poor know of the outrages of the mortgage-loan shark, whose peculiar trade is to feed upon the misfortunes of the helpless. One hundred, two hundred, and in some cases not infrequent five hundred, and in some cases not infrequent five hundred per cent, interest is claimed and often secured from ignorant or helpless people by these brigands, and few successes of settlement workers are the source of keener delight than that involving the discomfiture and defeat of some one of these fellows who has marked down some destitute family for persecution.

THOSE who have been interested in and inspired by the references in the columns of The Commons to that shop where the Golden Rule is the only rule posted on the walls, and whose chief proprietor, with his wife, "warmed" their beautiful new house, at the outset, by a neighborhood reception in honor of the employes in the aforesaid shop, will be further interested and delighted to know that the same gentleman, Mr. Samuel M. Jones, has been elected Mayor of Toledo, on a Golden-Rule platform. Another friend and substantial helper in the work of the Commons, is the newly elected mayor, John R. Oughton, of Dwight, Ill.

To the many who have been asking for the meaning of the word "Commons" as applied to the settlements, we can refer to no better definition and explanation than are to be found in the simple title of Mr. Murai's new settlement in Osaka, Japan.—"Kyo-Do-Kwan.—the House of the Common Sharing." The "common sharing" of life, and of all the privileges of life—learning, social position, spiritual life, upward tendencies and impulses, all the beauties and pleasures that make life worth living, this is the fundamental idea and purpose of the social settlement, and the Japanese phrase, "Kyo-Do-Kwan" expresses it better than any Engish words of which we know.

COMMONLY made in city missionary effort and some settlement circles is reference to "the movement of population from the city center to the subnrbs." There has been no such movement. There is more population in the city centers—the so-called "slums"—this year than there was five years ago, more to-day than there was yesterday, and all records will be surpassed to-morrow. There never was so great a "population" in the Sixteenth, Seventeenth, Eighteenth and Nineteenth wards of Chicago, for instance, or the Tenth Ward of New York, or the First of Cleveland, as there is to-day, and never was the call to Christian self-sacrifice—to the Church of Christ—so loud or so pressing as it is to-day.





CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

CHICAGO COMMONS is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

Object.—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher cive and social life to initiate and maintain religious, educational and phillauthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

plained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most privilege or social prestage."

Support.-The work is supported in addition to what the support.—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in installments, menthly, quarterly and annually, at the convenience of the giver.

Visitors, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on *Tuesday* afternoon and evening.

Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. Please enclose postage.

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to Graham Taylor, Resident Warden.

IMMEDIATE FINANCIAL NEEDS.

Appeal for the Support of the Summer Work in the Seventeenth Ward of Chicago.

Chicago Commons imperatively needs the prompt and generous assistance of its friends to provide the means of carrying its indoor expenses and outing work over the summer. For the four months we need at least \$1,000, and must look to individual donors for this amount. At this season it is difficult to secure either church collections or the larger personal contributions. Our dependence must be chiefly upon voluntary responses to this appeal or to the letters which we personally address to our friends. The wear and tear of standing so long under the burden and in the breach financially are so great that the few who have stood there waiting for the constituency to rally, should in justice to their own health and other work, as well as to the direct interest of the Settlement, be relieved of the personal care of providing this money this summer. Despite the financial depression this constituency has rallied. It is so widely scattered, very variously composed, and in numbers and well-distributed resource so surely adequate to meet the modest demand of the large work, if fairly divided, that no giver need be overburdened, much less any one of the few at the head of the work sacrificed, to carry on and out to its largest success the movement centering at Chicago Commons. Who gives quickly and without solicitation gives manifoldly.

> GRAHAM TAYLOR, Warden of Chicago Commons.

AT LAST A DAY NURSERY!

West Side Young Woman's Club Comes to the Rescue with "The Matheon Creche."

After months of weary waiting and turning away of anxious mothers who had to lock their children into their rooms for six, eight and ten hours while they were away at work, Chicago Commons has a day nursery! The need, and the ability to supply it, came together at a meeting of the Matheon Club, of West Side young women, who came to the rescue forthwith, welcoming with open arms the opportunity of service, and at once joining hands to fill the great need. The philanthropic department of the Club has the matter in charge, and under the direction especially of the executive officers of the department, Miss Jean Brophy, Miss Mary E. Sands, Miss Annie B. Kerr, Miss Kohlsaat, Miss Post and Mrs. Price, and with the co-operation of a host of the Club's friends, it is now an accomplished fact. It is expected that the cost of the enterprise will not exceed \$800 a year.

The creche is located in the pretty flat over the market of our neighbor, Andrew Dauser, at the corner of Union street and Austin avenue, next door but one to the settlement residence-five light and airy rooms, which the Matheon Club has furnished with the necessary cribs, etc.; flowering plants bloom in the windows, and cleanliness and sweetness and love make the place a real home for the children. The mothers pay five cents a day for the care of each child, who is washed, fed, given a nap and made to know, as nearly as possible, "all the comforts of home." Those who are large enough spend the mornings in the kindergarten, and Miss Clawson, the trained kindergartner who acts as nurse, with the assistance of Mrs. Nelson, the housekeeper, conducts her own little baby garden for the tots who spend the morning with her. The response of the neighborhood was immediate, the first week averaging five children a day, and there is no doubt that from the outset the "Matheon Creche" will justify its existence.

THE WOMAN'S CLUB.

The progress and sustained interest of the Commons Woman's Club is a highly satisfactory feature of the settlement's advancement. Programmes of current meetings include such topics as "The Isle of Man", by Mrs. Crane and Miss Heckenlively; "The Land of Evangeline", by Mrs. Katharine L. Stevenson; "A Trip Through the Orient", illustrated, by Miss Mary Eva Gregg; "Scandinavia", by Mrs. Anderson and others; "Woman's Work at the World's Fair", by Mrs. Barker, saying nothing of several socials. The semi-annual election of officers occurs June 28.

COMMONS NOTES.

- ——An appeal for copies of Fiske's "History of the United States," for which the boys are asking, brought nine copies the very next day from the Congregational Church at Ravenswood.
- —A good friend of the settlements, and of Chicago Commons in particular, is lost in the sadly sudden death of Rev. C. H. Keays, pastor, of the Congregational Church at Ravenswood, Ill.
- —With the coming on of spring, we renew our struggle with the omnipresent boy to raise a few blades of grass in our front yard—about the largest patch of green (?) in a territory a mile square.
- ——The "Pleasant Sunday afternoon service" will be suspended until fall after the 16th of May, but it is expected that the Tuesday evening economic discussion will be continued throughout the summer without interruption.
- —Just as we go to press comes news that the drinking fountain presented by the Evanston Woman's Club will be delivered at the settlement in a few days. The hot days of the early May have already shown that it will be a very welcome addition to the neighborhood.
- —Helpful residents at the settlement during the winter have been two Japanese missionaries, graduate students at Chicago Seminary for the

- time—Rev. Cyrus A. Clark and Rev. Horatio B. Newell. Rev. Mr. Marsh, of the Bulgarian mission, was also a resident for a time.
- —We are hoping that some good friend will meet our need for a kindergarten sand-pile. Three loads last year were enjoyed to the fullest extent, but the winter's snows and thaws and rains have washed away most of it, and what is left is far from clean. It ought to be renewed, and for a very small sum a great deal of pleasure can in this way be insured.
- ——Secretary N. H. Carpenter, of the Art Institute of Chicago, has renewed his kindness of last year and sent to each resident of the settlement a special ticket of admission to the galleries for the ensuing year. This is one of the privileges that help to rob settlement residence of any element of the sacrifice popularly supposed to amount nearly to martyrdom.
- —Most efficient and cordial service has been rendered by Fred'k P. Vose to those of our neighbors who were in need of legal advice and services but were unable to pay for a lawyer. Upon Mr. Vose's office in the Marquette building we have looked as a friendly portin the storms of legal persecution which have overtaken not a few of our unfortunate neighbors.
- —A kindergarten picnic to Oak Park is being planned for the 26th of May, under the direction of Mrs. G. F. Belknap and Mrs. Cyrus Falconer. It was under the same auspices last spring that the children had their first suburban outling, and the photograph then taken, and twice reproduced in The Commons, has been printed in various parts of the country since. The little folks have already had several trips to the parks.
- —Under the auspices and direction of the Commons the Christian ministry and visitation at the Cook County Infirmary at Dunning has been faithfully carried on. Robert E. Todd, a Commons resident and a student at the seminary, has made this his field work in the seminary course with good results to all concerned. It ought to be borne in mind that this is a department of the settlement's distinctive work, and that especially for the summer, the expense of maintaining it rests upon the general fund of the Settlement's finances.
- —In the departure to New York of George M. Basford, of Oak Park, the settlement loses one of the very best of its non-resident workers. Beside conducting the excellent "Red Cross Club" of boys in "first-aid to the injured," Mr. Basford taught, with notable results, a fine class of young men in mechanical drawing. He retains his interest in and support of the settlement, but we are sorry indeed to lose his actual presence. Mr. Basford became on May 1 editor of The American Engineer, Car Builder and Railroad Journal of New York City.

Prince Max, of Saxony, third son of Prince George, the heir apparent to the throne, has become a minister. He is twenty-six years old, and was trained for the army. In 1893 he entered the monastery at Eisenach. In so doing he renounced all his rights of succession to the throne. He has recently become pastor of the Roman Catholic Church of St. Boniface, in Union street, Whitechapel, in the east end of London.

The Kindergarten and & & f

A KINDERGARTEN CHURCH.

How the Little Children at Urbana, Iil., Pass Church Time with Song and Story,

This pretty story of how the little ones in the First Presbyterian Church at Urbana, Ill., pass the otherwise long hours of the church's morning Sunday service, is from an account written by the pastor, Rev. George L. McNutt, for the Child Study Monthly:

Leaving the big folks to worship God as they choose, let us go this Sunday morning where the children are worshiping God in their own way. The little folks' pastor is a young woman with that cheery smile and gracious manner that the disciples of Froebel seem to have monopolized. There are little chairs, little tables, blocks, pictures, but prettiest of all the roguish, sparkling eyes of children when they are child-like. Let us see what they do. They pray, they sing about the Father, the sunshine and the birds, they take up a collection, and their pastor tells a story sermon. Then they get up and march round and round and sing as they march, sort of a thawed-out Episcopalian processional, or they go out for a walk. Next the curtains are drawn down, the room is darkened and the magic lantern brings the whole wonderland of pictures, of nature and art before the child mind; not printed daubs, but clear, lifelike, life-size reproductions of great artists, and the child feels the spell of the master power. The pictured lesson cannot be forgotten. If it is a real sunny, warm, summer day they adjourn to some neighboring lawn and hold their service there; listen to the bird anthem, better than any choir; roll on the grass, may be, as natural as the daisy that peeps out of the grass at these other children of God. And the mother-the mother is resting in the congregation, knowing her child is not only safe and happy, but is learning to know and love God in its own way in its "own ittee bittee church." At a signal the little ones file into the audience room, form about the pulpit, and the two congregations join in a song, a prayer and the benedic-

Such a kindergarten church service is held every Sunday morning in the Presbyterian Church, Urbana. It is the pride of our church, the joy of many mothers and the delight of nearly two score little ones. It keeps the family together. No one must stay at home. Best of all, it is a start, crude indeed, but a start toward intelligent child-study

and a natural child religion where the child grows through nature, nature symbols, nature songs up to its God. Play is recognized as part of a child's religion. There is no music so sweet, so sacred, so appropriate to the Father's house as the ringing laugh of a little child. Did it ever occur to the mother that families become irreligious through child-bearing? The mother who has been active in church foolishly absents herself for months before the baby comes, and of necessity for months afterwards, especially if they are plain people doing their own work. Before the first baby is old enough to take to church, another comes and another, and the family grows lukewarm and oftentimes positively indifferent to churches and religion. The kindergarten and the nursery, taking the mother and her babes in sympathy and intelligent forethought, binds them both by loving links to the church home. It is, no doubt, contrary to the catechism and contrary to the theological popes to say that a child is naturally religious. depravity may characterize the man whose life has been perverted. It is no part of the normal child. The heavenly Father says, in the person of the Revealer, "of such is the kingdom of heaven," and He never meant that His little ones should be taken, night after night, where a revivalist with riotous imagination revels in the imagery of fear, that they may be converted and "get religion." They have "got religion" already. It is their divine inheritance and birthright. Our business is to warm it with our love, train its upturned tendrils around the trellis of its daily life until it takes so strong a hold of the living God, the God of the sun that shines to-day, and the stars that sing tonight, and the flowers that He clothes, and the birds that He feeds every day, that no storm can loosen its hold.

The idea of a kindergarten church was suggested to the writer while pastor of a church in Indianapolis nine years ago, by a rumpus in church over a child, and by finding out the next day that a cheap variety theater provided a nurse and a playroom for the care of the babies while the mothers took in the show. The kindergarten church solves the question what to do with the children. In the spirit of the Master it says, "Let the little ones come." To the worn out mother it also says, "Come, and ye shall find rest."

PLANTING THE TREE.

What do we plant when we plant the tree? We plant the ship, which will cross the sea. We plant the mast tocarry the sails, We plant the plank to withstand the gales, The keel, the keelson and beam and knee; We plant the ship when we plant the tree.

What do we plant when we plant the tree? We plant the houses for you and me. We plant the rafters, the shingles, the floors, We plant the studding, the lath, the doors, The beams and siding, all parts that be; We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see.
We plant the spire that out-towers the crag,
We plant the staff for our country's flag.
We plant the shade, from the hot sun free;
We plant all these when we plant the tree.
—Henry Abbey.

LOCAL CHURCH BROTHERHOOD.

Effort to Reach the Men of Angola, Ind., Already a Success.

In an effort to reach the men of the community and ally them with the membership of the churches, a brotherhood has been organized at Angola, Ind., which is thought to have some advantages over existing organizations. In this brotherhood, as one of the founders writes to THE COMMONS, "The brotherhood idea is central, and it seems to me especially well adapted to reach the brothers-in-law of the church and develop the spirit of brotherhood among the members and in the community. We already have thirty business men of a type we have never been able to touch before and they seem to be brought into closer affiliation with the life and work of the church. We are already moving for an open reading room. The central meeting is a fortnightly social meeting in which any questions of local interest can be discussed."

BUSINESS MEN'S BIBLE CLASS.

In many churches are springing up classes in which earnest men consider the bearing of Bible literature, precept and history upon issues of modern life. Among the most active and practical of these is that in the First Congregational Church of Detroit. The class meets each Sunday at 12:15 P. M., a paper is read or talk given, after which there is brief and general discussion. The leader is J. Cotner, Jr. Just now the class, which is known as "The Business Men's Bible Class," is studying the Life of Paul. The first topic, for 1895-6, was a series of studies and discussions concerning the church in its relations to society, or Christianity applied to social problems. Last fall "The Example of Jesus Christ" was the theme. The present series, on Paul, was begun in February.

LENTEN SOCIAL LECTURES.

The London branch of the Church Social Union during the past lenten season, conducted a course of lenten social sermons in the Church of St. Edmund, Lombard street, on such topics as these: "Truth the Foundation of Right Living," Canon Gore; "Money Making," Rev. W. J. Horsley; "Employers and Employed," Canon Barnett; "The Aggressiveness of Christ," Rev. Ronald Bayne; "Trusts, Syndicates and Commercial Rings," Canon Hicks; "Miners and Their Surroundings,"

Rev. H. B. Thornton; "Christ's Law of Service," Rev. W. E. Moll; "The Church and the Submerged," Rev. A. O. Jay; "What the Church can do for the City," Canon Ede.

BROTHERLY LOVE IN VIRGINIA.

When the Roman Catholic church in Portsmouth, Va., burned down the other day, the Baptist and the Methodist churches of the city, says the New York Tribune, offered the homeless congregation the free use of their chapels until it could provide itself with another edifice, and three Methodist and one Episcopal clergymen called personally on the priest to express their sympathy with him and his people.

The Point of View

"When them lazy days in summer cum, A feller* gets to wishin' He could be a boy agin an' Just go out a-fishin'."

There is a lot of fine settlement spirit in this little story clipped from the Scottish-American and sent to us by a reader. We reprint it especially for the benefit of any one who thinks himself too good to associate with his fellow-men: "Sandy," said Mrs. Simpson to her eldest olive branch the other day when he returned from school, "I forbid ye to play or in about wi' that Bobby Wilson ony mare. Mind that, na, an' if I ever hear o' you playin' wi' him again I'll gie ye a guid thrashin'." "What way have I no' to play wi' Robby?" queried the youngster with some surprise. "Because he's a bad, wicked laddie," replied his mother. "Weel, ma," returned Sandy, after a moment's thought, "I dinna think I'm that awful guid mysel' that ye need to be sae feart."

It was a sight to melt a heart of stone—to see the dear little folks of the kindergarten when they arrived at Union Park on the first of their park parties this spring. At first in awe of the rustling green grass, they finally stepped softly into it, as if fearing to injure it in some way. Then one and another stooped down and gently smoothed the tips of the blades, as if they were the fur of some great kitten. But the sight of all to bring tears to the eyes was to see one or two little ones, to whom grass was a brand-new experience, stoop softly down and kiss the green blades as if they were gentle things that could kiss and love in return. It takes not many sights such as this to set one thinking and wondering by what right these little ones are deprived of the beautiful things God made for them.

^{*}Any feller! no matter where he lives, or how much money his father has, or whether his trousers are patched or whole! —ED.]

FIELD-STUDY FOR THEOLOGUES.

Original Investigation by Chicago Seminary Students in the Questions of Pauperism and Child-Saving.

Some original research of high class was done this year by the students of Chicago Theological Seminary who elected Professor Taylor's special courses in "Pauperism and poverty, public relief and private charity, charity organization methods, and the function and agencies of the church in charity, and in child-saving, the private and public treatment of dependent defective and delinquent children, and the problem of child-labor."

In none of the sociological work of the year was there a more eager interest, the students, who very largely elected the work, devoting themselves with great earnestness to the study and participating in the discussion of the great industrial problems involved with intense interest.

The fruit of the course, so far as immediate results are concerned, is a very fine lot of theses, based to a considerable degree upon original observation, study and thought, and covering many phases of the subject. A noticeable feature is the almost unanimous tendency to seek for an economic cause of poverty, to recognize that there are factors in the problem which cannot be dismissed by a sweeping reference to drunkenness, incompetency, or shiftlessness, and that a large proportion of the very poor are so in these days at least through the operation of causes over which they had little or no control. The topics chosen for reading and investigation show the scope of the interest and of the reading and investigation.

T. J. Woodcock—Poverty as a Cause of Poverty, showing that in the truest possible sense "the destruction of the poor is their poverty," that once down in poverty, in these days, it is well-nigh impossible for a man to restore himself to self-support and comfort.

H. M. Lyman--A Hopeful Charity, the Care and Rescue of Dependent Children.

H. L. Rood, and E. J. Goshen—Friendly Visiting, Studies of its Relation to Organized Charity and the Friendly Helpfulness Toward the Poor.

T.C. Wiswell—A particularly creditable study from literary sources of "The Rauhe Haus at Horn."

F. E. Bigelow, and M. J. Fenenga—The Elberfeldt System of Poor Relief.

Henry J. Condit—The Boarding out of Dependent Children,

Daniel W. Dexter-Methods of Caring for Dependent Children.

James Mullenbach—The Michigan System of Child-Saving.

J. B. Ross-Poverty and the Labor Problem.

S. H. Seccombe-The Child Problem.

A. A. Robertson-The Destitute Sick.

V. Prucha—The Poor Among the Ancient Hebrews.

W. R. Dixon—Effects of Tramp Life upon the Community.

S. H. Gray-The Unemployed.

J. E. Hartmann—Some Psychic Causes of Pauperism.

E. B. Kent-Problem of Outdoor Relief.

Benjamin Samuel-The Homeless Poor.

H. M. Triplett-Giving to the Poor.

F. P. Strong-Influence of Christianity Upon Charity.

M. E. Hannant-Some Causes of Vagrancy.

W. G. Ramsay—The Kindergarten as a Means of Child-Saving.

E. Burgi-Public Charity in German Cities.

A. S. Stewart—Economic Condition of the American Negro, with considerations of charges of immorality and pauperism.

C. S. Baird-The Alms House and its Inmates.

J. G. Wade-True Charity.

K. D. Momeroff-The Involuntary Idle.

ECONOMIC CONFERENCE POSTPONED.

Owing to the necessary failure of several of the speakers who were expected to assist in the Spring Social Economic Conference under the direction of Chicago Commons and the Hull House, it has been thought best to postpone the session until the last of September. Adequate notice will be given in the columns of The Commons, The Hull House Bulletin, and daily papers. The postponement, much as it is to be regretted on many accounts, will not be wholly a misfortune, for some who would not have been able to be with us this spring will be free to join us in the early fall.

The topic, as was announced for the spring session will be, "Municipal Functions—Powers and Limitations of City Governments." Among those who have promised to be with us, or with whom we have been in hopeful correspondence, are:

Mayor Josiah Quincy, of Boston, and Robert A. Woods, of South End House, in that city; Dr. Albert Shaw, editor of the Review of Reviews, and author of the notable studies of municipal government in the United States, and in Europe; Mayor Samuel M. Jones, of Toledo; Governor Hazen S. Pingree, of Michigan; John Maynard Harlan, of Chicago, who is regarded as one of the leaders of the municipal reform forces of Chicago and who in the last mayoralty campaign made a most wonderful record as an independent candidate; George E. Hooker, of Hull House, becoming well-known as a student of American municipal affairs, Professor Grey, of Northwestern University settlement who is expected to speak on "Publicity of Public Accounts," and others.

THE NEW OBEDIENCE.

That there is an awakening of ethical consciousness within the church is beginning to be much in evidence. The wide-spread discontent among the privileged classes, the dissatisfaction with conventional standards of moral obligation and service within religious circles, and a more general recognition of those ethical aspects of common life hitherto ignored or dimly perceived, are finding more and more pronounced expression. The personal protest of individuals and groups who dare to be unconventional in this respect is being lived out, less in mere protestation, however, than in affirmative attitudes and constructive endeavor. The impression of these lives is also being given to others through more adequate and outspoken literary expression. Such "A Plea for Social Submission to Christ" as William Bayard Hale makes in his little volume entitled "The New Obedience" (Longmans, Green & Co.) has not often been issued, in print at least, from the pulpit of our day. The moral self-exactions imposed by "The Authority of Truth," the Christian "Code and the Issue," and the imperative present duty to the coming Kingdom, are brought to bear with an incisiveness impossible to parry, and a spiritual gravamen irresistible to any who seriously confess adherence to our common Christianity. Settlement residents cannot fail to appreciate or apply to themselves his keen dissection of every claim to property right or financial gain out of the literary portrayal of the misfortunes or shadowed lives of their neighbors. They will also the more fully appreciate and strive to share "The New Freedom" and "The Certain Triumph" of "The New Obedience." Chicago: A. C. McClurg & Co., \$1.25.

ETHICS IN THE EPISTLES.

Professor Charles R. Henderson, of the University of Chicago, has rendered a differing service to the same general end in his little volume on "The Development of Doctrine in the Epistles." (Chicago: American Baptist Publication Society. 25 cents.) For, in addition to the usual doctrinal development of these Scriptures, he has emphasized to a very unusual degree their ethical import and the application of their principles and precepts to the social, economic and industrial relations of common life.

The Mansfield House Magazine for April contains an earnest and appreciative tribute to the memory of Henry Drummond, by Percy Alden.

THE NEW CHARITIES REVIEW.

A broader scope and field for both will be the result of the coalition of Lend-A-Hand, Edward Everett Hale's paper, with The Charities Review, which for six years has been published by the New York Charity Organization Society. The united papers, under the name of the latter, will continue to be published by the same society as before, but it will be of wider range of topics, and no longer the organ of the society. It will be devoted to the study of social questions from their philanthropic side, and it will aim to be of international interest. The new editor of The Charities Review is Dr. Frederick Howard Wines; and the list of associate editors includes not only Dr. Hale but Jeffrey R. Brackett, John Graham Brooks, P. M. Wise, John H. Finley, Francis G. Peabody, Charles L. Birtwell, Z. R. Brockway and Homer Folks.

The business management will be in the hands of Nathaniel S. Rosenau of the United Hebrew Charities of New York. The subscription price is \$2.

INTERNATIONAL PRISON CONFERENCE.

One of the most valuable documents, from a sociological point of view, recently issued from the Government printing office at Washington is the report of the State Department embodying that of the American delegates to the fifth international prison congress at Paris in July, 1895. In addition to the discussions of penal legislation in the various states and countries, of prison administration, preventive means, and the aspects of children and minors as criminals, are four especially valuable special reports; that of General Brinkerhoff on "British and Continental Prisons," of Major Mc-Laughrey on "The Bertillon System" (of measuring prisoners), of Surgeon Paul Brown of the Army on "Anthropometric Measurements," and of Rev. Samuel J. Barrows on "The Discharged Convict in Europe." Secretary Olney's letter of transmissal to the Senate recommends the appointment of a United States Prison Commissioner to cooperate with the international commission.

"MUNICIPAL AFFAIRS" QUARTERLY.

Last month we referred to the publication of a bibliography of municipal affairs, by the Municipal Committee of the New York Reform Club. A word further is timely. The publication Municipal Affairs is to be a quarterly, and this, the first issue, appropriately is devoted to an extensive and to a good degree exhaustive "Bibliography of Municipal Administration and City Conditions." Each issue, the prospectus says, will contain "one or more extensive studies of some phase of municipal administration and city Conditions."

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pal government by recognized authorities. Shorter articles dealing with questions of immediate interest, book reviews and other departments suggested by the needs of the time will supplement the more extended studies." The subscription price will be \$1.00 per year, single numbers, 25 cents. (Reform Club, 52 William street, New York.)

NOTES OF SOCIAL LITERATURE.

The Johns Hopkins Press, Baltimore, has in press "The Street Railway System of Philadelphia: Its History and Present Condition," by Frederick W. Spiers, Ph.D., of the Drexel Institute.

Professor Richard T. Ely is quoted as saying that one hundred million dollars could be wisely expended within a year in establishing free public libraries in cities in the United States.

An interesting and valuable social study is found in "The Jewish Law of Divorce, according to the Bible and Talmud, with some reference to its development in post-Talmudic times," by David Werner Amram, M.A., LL.B., of the Philadelphia bar. Philadelphia, 1896.

The striking papers of Dr. Shailer Mathews of of the University of Chicago published during the past year in the American Journal of Sociology, are about to be issued by the Mcmillan Company in one volume under the title of "The Social Teachings of Jesus: An Essay in Christian Sociology.

"The Municipal Year Book of the United States," for 1897, will be issued by the editor, J. Henry Wood, 31 Church St., Buffalo. Subscription price, \$5. It will include the result of the April elections, and will give condensed information of the municipal affairs of the two hundred largest cities in the country.

BOOKS AND PERIODICALS RECEIVED.

[NOTE.—The editor reserves the right to regard acknowledgment in this column as sufficient notice of any literature received. More extended notice will be given of the more important or more valuable works in a later issue.]

The International Studio, American edition of The Studio, edited by Charles Holme and published by John Lane. The Bodley Head. New York. Monthly. Subscription price, \$3.

Official handbook of the Independent Order of Knights of Labor, by Charles R. Martin, secretary-treasurer.

Bulletins of Free Lectures to the People, under the auspices of the New York City Board of Education, Third course, 1896-97.

Bulletin of the Department of Labor, Washington, D.C., for May, 1897.

Journal of the New Zealand Department of Labor, for April, 1897.

A professor of the University of Chicago has recently obtained from 3,000 public school children of Chicago, whose ages range from six to fifteen years, answers to a series of questions about reading. The first question asked was "What books have you read since school began last September?" The second, "Which one of these did you like best?" Of the one hundred books receiving the greatest number of votes, Prof. John Fiske's "History of the United States for Schools" was No. 15. The book also appears in the first ten voted for by boys thirteen years old and also in the first ten voted for by boys fourteen years old.

THE SOCIAL PROPAGANDA.

Carrying to Many Fields the Settlement Movement and the Cause of Brotherhood.

[BY THE WARDEN OF CHICAGO COMMONS.]

The deepening social consciousness and interest in the settlement movement is indicated by the entirely unsolicited invitations to which we have been able to respond within the past few months from many fields, including, as instances, the following organizations: The Rock River Conference of the Methodist Episcopal Church, the yearly meeting of the Friends' Endeavor Societies of Indiana and the Indiana State Epworth League, the Ohio State Convention of the Brotherhood of St. Andrew (Protestant Episcopal), the State Congregational Association and the Congregational Club, Peoria, Ill., the National City Evangelization Society of the "Christian" Churches, the Indiana State Conventions of the Young Men's Christian Association and the Young People's Society of Christian Endeavor, the International Young Women's Christian Association Convention at Detroit. Among the many local churches thus addressed are the Central (independent), St. Paul's (Reformed Episcopal), and Bethel (colored), All Soul's (Unitarian), in Chicago; the Protestant Episcopal Cathedral in Cleveland, Ohio; the Friends' Meeting House, Richmond, Ind.; the Jewish Synagogue, Louisville, Ky., and many Presbyterian, Methodist, Baptist, Christian and Congregational churches in Illinois, Michigan, Indiana, Ohio, Iowa, Kansas, Wisconsin, Nebraska.

The sociological clubs at Hiram College, Ohio, and the University of Chicago; the Students' Christian Association at the University of Michigan; the Milwaukee College Endowment Association, and the Association of College Alumnæ, Chicago; the Inter-Seminary Missionary Alliance, Lane Theological Seminary; the University of Cincinnati; Illinois College; Hyde Park High School; Women's Clubs at Fort Wayne, Ind., Englewood, Irving Park and Lake View, Ill.; the Nineteenth Century Club, Oak Park, Ill.; the Amity Club of Freeport, Ill.; the Matheon Club, Chicago; the Association of Young Women's Clubs, Chicago; all have aided in the extension of the propaganda by affording interested audiences to hear the cause discussed. Besides many informal groups and meetings of working people, the Seamen's and Machinists' Unions of Chicago and Trades and Labor Assemblies at Des Moines, Iowa, Grand

Rapids, Mich., Elgin, Ill., and the Machinists' reception of the Cleveland Young Men's Christian Association, have been addressed.

Summer Schools at Bay View, Ludington, and Macatawa Park, Mich.; Ottawa, Ill.; Des Moines, Iowa; Crete, Neb.; Ottawa, Kan.; Lake Madison, S. D., and Chautauqua Lake, N. Y., have included representatives of the Commons on the programmes.

URGING THE CHURCH'S MISSION.

Social Christianity Preached to the Friends at Cincinnati and at Lane Seminary.

At the National City Evangelization Convention of the Christian Churches recently held in Cincinnati, a whole evening's session was devoted to Professor Graham Taylor's address on "The Evangelization of Social Conditions," and the hour's questioning which followed. Part of another session was assigned to "The Social Settlement and Institutional Methods of Church Work" at which Hiram House, Cleveland, was discussed.

On invitation of the professors, Lane Theological Seminary heard Prof. Taylor speak on the "Social Conditions of the Work of the Church and Ministry." In introducing him, Professor Smith, son of the late Professor Henry B. Smith of Union Seminary, emphasized in the strongest terms the social accent to be placed on the ministry to modern life.

The ninth annual report of the Chicago Bureau of Justice, a voluntary organization designed to assist in securing justice for the poor and unfor-tunate by helping them to recover legal dues and defending them against unjust and illegal claims, shows that during the last year the Bureau aided 4,564 persons, over two-fifths of whom were women. Mortgage cases claiming nearly \$5,000 were settled for \$1,780; 211 wage claims were recovered, with an average of \$14.25. The Bureau cost about \$4,000 during the year. The report recost about \$4,000 during the year. The report recites the details of a number of cases in which timely aid was rendered to unfortunate and perse-

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HUMANITY IN INDUSTRY PAYS.

DEMOCRATIC ADMINISTRATION OF THE WAGES SYSTEM.

Striking Instance of a Factory Fellowship in Ohio-Manhood Values Remarkably Recognized, Consideration Toward Women.

[BY PROFESSOR GRAHAM TAYLOR.]

The most democratic and considerate administration of the wage-system which has come under the writer's observation is that of the National Cash Register Company at their shops in Dayton, Ohio. The forethought and delicate consideration for the comfort and convenience, health and feelings of employees surprise the visitor at every turn of the eye. Not only is there unusual windowspace in proportion to floor-space, but the cleanliness and wholesomeness of the vast establishment are as much in evidence inside as out, in the shops as on the grounds, around the forges and the polisher's dangerously dusty work as in the office. There is moreover many a touch of taste, entirely in keeping however with the place and purpose. No attempt at cheap paint decoration, but a restful tint on wall and woodwork relieves the workshop of its usual dullness or dinginess. A plenty of palms and an occasional vase of flowers within, vie with the art of the landscape gardener without in making the work-a-day place attractive.

CHIVALRY TOWARD WOMEN.

Toward the three hundred women employes there is a consideration shown that is little short of chivalrous. They are paid for nine hours and work about seven and a half daily, starting an hour later than the men, and leaving the shop half an hour earlier. No discrimination in wages for the same work is made between women and men. Ten minutes for calisthenic exercise break both the morning and afternoon work-hours. Saturday half-holidays and a day off each month at their own selection without deduction of wages; the use of the elevators; a bath each week in working hours; a "restroom" for a few moments of privacy and retirement; the lunch room, with its nest and tasteful device, and provision of coffee and one or more articles of food at the company's expense;these are some of the considerations shown to human nature and womanhood. It is hardly to be wondered at that women applicants are so numerous that while high school graduates only are now eligible for positions, there are five hundred of them awaiting the chance of employment.

SHOWER BATHS FOR MEN.

The same respect for what men care most for is shown on every hand. Where the work is hardest

and hottest, as in the molders' room, special provision is made for the air and water needed to relieve and refresh. Even shower baths and a dressing room are included among the necessary equipments of this shop. Although the men work 59 hours per week, yet it is at an average wage for the 1,400 employes, of twenty cents and six mills per hour.

In those departments where piece-work is possible the workman earns 37 per cent more than he did under the day-work system. Instead of the autocratic superintendent, the "making division" is directed by a "factory committee" of five, each department having sub-committees in charge of their work. "The office division" and the "selling division" are similarly organized. An executive committee, and the two owners serving as President and Vice-President of the company, complete the administrative force. Although these appointments are made by the company, yet there is a large degree of free co-operation and independent action realized. Twenty or more of the heads of departments lunch together daily in the factory and consult over "the round table" for an hour. "The Advance Club," consisting of all the men and women under whose supervision other employes work, meets from 10:30 a. m. till 12 m. every Friday, and by turns, groups of fifty of the rank and file attend its session each week. Generous rivalry in making the best showing for health, ability and economy prevails among the several departments, which are rewarded by prizes, excursions to conventions, expositions, etc.

ALMOST A SETTLEMENT.

"The N. C. R. House" is the center of as many clubs, classes and guilds for children, mothers, men and women, for literary, musical, educational, civic and social endeavor, as most social settlements can boast. Bulletin boards and shop periodicals keep up the frank and confidential intercourse of all the workers. The club hall at the factory and another large hall in the city provide amply for the ordinary gatherings, but the Opera House is needed to accommodate the throng of local and traveling representatives of this world-wide industry, which gathers up and gives expression to the unique esprit de corps which pervades this remarkable business fellowship.

BEST OF ALL, IT PAYS!

Best of all, this consideration of the personal elements and human factors of this great industrial enterprise, is declared by all to pay for the money invested in these features, from a strictly business point of view. If a 10 per cent loss used to be credited directly or indirectly to ill health on the profit and loss account, the saving on the annual payment of \$700,000 for labor is thought to yield good interest on the sum invested in sanitary safety. If the value of real estate for residence purposes near the shops used to be depreciated by their unsightly appearance and surroundings and the evil influence of three bad boys, its rise in value is estimated to more than cover the expenditure in landscape art, and the garden-plats and the training of the boys of the neighborhood in truckgardening. The crisis in the financial success of the company is declared to have turned when the policy, which is merely hinted at above, began to be put in operation. Previously the business was threatened with disaster due chiefly to the care-

lessness, indifference or antagonism of employes. Now, next in value to the perfected, patented, mechanical processes and products, the company rates highest among the assets of the concern the intelligence, loyalty, enthusiasm and fellowship of all concerned in this great community of interests.

PROFIT-SHARING AT IVORYDALE.

Interesting Visit to the Ivory Soap Works Where Proprietor and Employe are Partners.

The direct and vital relation between learning and labor, the class-room and the shop, the letter of literature and the work-a-day life, which should everywhere be recognized, but is so seldom actually seen, is exemplified at "Ivorydale" the great and successful profit-sharing soap works of the Proctor & Gamble Company, Cincinnati, Ohio. The profit-sharing feature of this vast establishment was the suggestion of the sons of its sturdy founders. It came simultaneously to two of them, one of whom became interested in the study of its theory in his course on Economics at Princeton and Columbia Universities, and the other of whom was attracted toward the experiment by reading [in Harper's Magazine for April, 1872] an illustrated article on "The Social Palace at Guise," or the Familistère established by M. Godin at Guise, France, and also by the descriptions of successful co-operative industries in the Christian Union [now The Outlook]. With rare confidence in their juniors and rarer insight to the signs of the better With rare confidence in their times coming, the senior members of the already great firm consented to the very radically new departure, now so successfully established these nine gearture, now so successfully established these fine years, that no thought of departing from it is entertained. No one accompanying the member of the company through the works, as it was the writer's privilege to do, could fail to see the unique personal interest of the profit-sharing workmen in the plant and its operation, or the natural and real personal relationship subsisting between the money partners and labor partners in this joint-stock, profit-sharing industry. The following placards on the shop walls seemed to be the common sentiment of both. "Do not become mere machines. Give your work some thought and try to suggest better means of doing it." "Those who share in the next dividend will be classed according to the interest they take in their work.

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